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## Zion's Herald.

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### THE OUTLOOK.

The evident inability of our Pacific railways, under present regulations, to compete successfully with their Canadian rival, and the consequent serious disadvantage in loss of traffic, have induced Congress to appoint a committee to investigate the matter, of which committee Senator Culbourn is chairman. The Canadian road is heavily subsidized, has numerous feeders in the way of branch roads which run to or into the United States, is under no restrictions like these which the Interstate Commerce law imposes upon our own great lines, and can therefore afford to freight a cargo of tea, for example, from Vancouver to New York at a rate so ridiculously low as to distance all competition. Its officials—some of them at least—have grown enormously rich. Its president, Sir George Stephen, has just resigned, with millions of money in his pockets, and withdrawn to the gorgeous seclusion of a newly-bought lordly domain in England. Evidently some important modifications of our restricting law are urgently needed unless we propose to leave to Canada the bulk of our Pacific traffic.

Bulgaria, it seems, is not to be left to take care of herself. Lord Salisbury's opinion to the contrary notwithstanding. A new Berlin congress is foreshadowed in the dispatch sent to Constantinople last week by the Turkish ambassador at the German court. Prince Bismarck is to have a preliminary conference with Messrs. De Giers, Kiskunsky and Crispien (representing Russia, Austria and Italy), with a view to arriving at some understanding on the Balkan question. But there can be no permanent settlement of that disturbing question without a revision of the Berlin Treaty. And that Treaty cannot be revised. In the present altered condition of affairs, without a good deal of re-adjustment. Russia, for example, would not consent to the present fusion of Eastern Rumelia with Bulgaria unless a ruler of her own choosing should be placed upon the throne. Austria would insist, in case Ferdinand were superseded, that her present provisional occupation of Bosnia, Herzegovina and Novi Bazar should become permanent. England would probably use her opportunity to confirm her hold upon Cyprus, and King Humbert would demand concessions in furtherance of Italy's scheme of colonial extension. Turkey, no doubt, would lose some slices before the business should be finally settled. But settled it cannot be until Russia is appeased, and ceases her intrigues in Bulgaria. Evidently the latter power will not be left to take care of herself.

The foothold upon African soil so long coveted by Italy has been gained at last—not upon the Mediterranean, but upon the Red Sea littoral, at Massowah. The European powers have been fully notified that the latter port has been formally annexed as an integral part of Italian territory. So sickly and forlorn seems this acquisition at first sight, that the jealousy of France at the announcement is surprising. But the close student of African development will not fail to see that this island port is remarkably well situated, not only for commercial relations with Abyssinia, but also as a strategic point for occupying one of the most tempting districts in northern Africa—the highland country belonging to the Bogos. Italy has her eye on this fertile strip as a most promising colonial site. But this is not all. She has a more ambitious aim. She is scheming to co-operate with England in Egyptian affairs; in other words she is trying to reach the position which France forfeited when she refused to unite with England in enforcing the joint ultimatum. That backward step has never been regained by the former power. England and Italy have co-operated in southern Egypt—why not in northern? If the British army of occupation should be recalled from Cairo, or reduced, why should not Italy become an active partner in the protectorate of the Suez Canal, and in the preservation of order? It is the rapid growth of Italian influence in Egypt which irritates France, and may, some day, provoke a war.

The firmness of the Sioux in refusing to part with a portion of their reservation makes it probable that it will be difficult to secure Indian consent to the formation of the proposed Territory of Oklahoma. This territory is to be made up, provided the Indians agree to it, of the western portion of their Territory and the district known as "No Man's Land," or "Cimarron," as the settlers call it; but nothing can be done unless the Indians concerned in the matter are willing to surrender their rights. The integrity of the Indian Territory was long ago sacredly established by treaty. But then, it must be remembered that the original intention of collecting in this region the remnants of the different tribes has been abandoned as impracticable, the northern Indians not being able to endure the climate, and thus a large section of the land remains unoccupied. Further the change in our Indian policy—of allotting lands in severalty—will immediately affect the tribes now settled in

that part of the Indian Territory which is in question—the Wichitas, the Kiowas, the Comanches, the Arapahoes and the Cheyennes. And lastly, though whites are still excluded from settlement in the Territory, railroads have been permitted to cross it, and these have raised new problems which press for solution. No existing right of the Indians, however, will be interfered with without their free consent. It remains to be seen whether this will be given.

China very naturally resents the treatment accorded to her emigrants in Australia. She even threatens to go to war about it, and proposes to devote the next three years to building up an army and navy sufficiently strong to cope with Great Britain. The idea of China becoming aggressive provokes a smile; but no one will deny that she has reason for her madness. Englishmen have forced their way into Chinese waters and battered down Chinese ports and sunk Chinese ships to convince the Celestials of their right of entrance and settlement; and the Chinaman cannot understand why he should be denied in English colonial ports the rights which the alien claims in his own. All Chinese subjects living in Australia are commanded to wind up their affairs and return home within the next three years. The next step will be watched with interest.

### THE PENDING EDUCATION BILL.

BY HON. HENRY W. BLAIR.

THE relation of the Education bill to the cause of popular education, and especially to the controversy for existence and for the survival of the fittest between the common school and the parochial or sectarian system of education, does not seem to be comprehended fully by the friends of free schools. Ignorance of the importance of the issue raised by that bill cannot be attributed to the supporters of the parochial system, for, during all the years of this intense controversy, the friends of that system have not failed to oppose this bill by most active secret as well as open agencies—so far successfully.

By the hidden methods which have been perfected by ages of use, these trained and unapproachably skillful manipulators of men have succeeded in thwarting the plainly expressed opinions and demands of a large majority of the people, and the enactment of a public measure of greater practical necessity and beneficence than any which has been pending before the people since the Constitutional Amendment abolishing slavery.

The right to vote guaranteed by the Fifteenth Amendment and last Amendment, has proven to be a farce because not accompanied with the means which this bill provides to give that intelligence and consequent individual power without which the ballot is a nullity, or worse.

The organization of the American House of Representatives constitutes the Speaker the most powerful and irresponsible czar on earth. He controls the legislative power of the United States. The power is absolute, and by reason thereof the form of our government has been revolutionized. He constitutes committees just as he pleases, fashions them for whatever purpose he sees fit, recognizes and gives the floor to whomsoever he will, and to no one until the purpose of recognition has been disclosed, and by association with the committee on Rules, over which he presides and in which he holds the balance of power, decides what business shall be transacted, if any at all.

The rules of the House are the result of many years of gradual concentration of the power of the many in the hands of the few prominent members of the majority, and finally at last, practically, in the hands of one. The President has far less power than the Speaker.

True he possesses the veto, but Congress may consider, may act in the first instance, and after the veto may reconsider, and by a two-thirds vote overrule. But the Speaker can prohibit consideration in the first instance, and does whenever he is so willed.

We live under one of the worst forms of despotism. Presently, when it has further developed, we shall awake to the fact.

Thus, so far for three Congresses, the Education bill, after constant and intense struggles by its friends, always in a large majority in the House as well as in the Senate, has failed of consideration even in the so-called popular branch of Congress, although three times passed by the Senate after prolonged debate each time, and by large majorities. How can this thing be?

There are two principal reasons for it. First, the opposition of those political influences, north and south, which for various reasons oppose the spread of popular intelligence and the consequent vesting of political power and the equitable distribution of wealth in the masses of the people.

This force is more especially manifest in the still controlling elements of the slave power in the South, although the highest and best and ablest type of southern statesmen are full of the new destiny of that marvelous land, and are laying the foundation of their future leadership upon the broad basis of universal education.

But other and stronger reason for the opposition to the Education bill is the fact that its enactment would give the whole southern country to the common-school system of education.

education, will forever defend and retain it against the parochial, that is, the sectarian, system, and against all comers whatsoever. Civil freedom is dependent in this country upon free schools. Sectarian schools will result in spiritual despotism; in the end all sects will unite, and the government be controlled by Ecclesiasticism, which is the end of civil and religious freedom alike.

This bill is one for but temporary aid to common schools—only that can be necessary. They will maintain themselves against everything, when once established. But how can we expect that free schools can establish themselves in the South?

I cannot elaborate this matter, but this is necessarily analogous to missionary work. Consider what the parochial, the sectarian, system has behind it. Even the North is losing the free-school system in great strategic positions. Everywhere the sectarian school is seizing upon the doubtful districts, the strong positions, and getting control of the balances of power.

The Southern States will be given over to the parochial-school system, or worse still, to no system, unless there is help temporarily from the nation to the struggling public schools. The sectarian school will control the education of the South unless the nation vitalizes and invigorates the struggling system of public schools, which will only require aid in this period of their infancy and exposure to the fierce enemies which surround them. Establish permanently the common school in the South, and all the threatening problems of our imperfect reconstruction are solved. There is no other way to true union and lasting peace.

The loss of this measure will be a calamity beyond comprehension. The South once in possession of the sectarian system of schools, the free schools of the North must ultimately disappear.

### ECHOES FROM THE NORTHFIELD BIBLE CONFERENCE.

We are indebted to the Springfield Republican for very full and satisfactory reports day by day of this important and profitable meeting of Christian workers. Mr. Moody, as usual, is in the forefront, and his instructions and comments never fail of point and meaning. He thus hits off Abraham and Lot, and draws apt lessons for nowadays:—

"The first we see of him [Abraham] was when he was 75 years old, at Haran. He had been called and got half-way to the promised land. Lots of church members got half-way and then stop. Lot went with Abraham. He got along well as long as he followed Abraham. But when leaving him, got into trouble. Abraham and Lot had a quarrel, for they couldn't both dwell in the land together. Abraham gave Lot his choice. That was where Abraham got the mastery over himself. He didn't sleep much that night, for he wanted his rights as well as the rest of us, but the Lord helped him to decide. Lot said, 'I will take the meadows and springs and well-watered plains, and you can have the old dried-up pastures.' There was where Lot made a mistake, the greatest mistake of his life. Lot said, 'I can make more money in Sodom, and I will pitch my tents in that land.'"

"Many of our business men pitch their tents in Sodom because they can make more money there. You speak to them about it and they say, 'O, well, business is business, you know.' Wasn't Abraham abundantly blessed after he made that promise? God showed him the east and the west and the north and the south, and he gave it all to him and his seed. Lot got into trouble in Sodom, and the inhabitants took away all his flocks. Abraham went down and rescued him. As Lot was about to go back, Abraham says to him, 'Lot, don't go back. Those men have cleaned you up.' Lot goes back to Sodom, and gets his name up. He becomes a man of position. Possibly he was elected to Congress and became the Hon. John C. Lot, member of Congress from Sodom, or he might have been president of a railroad. If they had any down there in Sodom, or even mayor of the city. He was known as a good fellow among the citizens, and was a paying member, but not a praying member, of the church. Finally comes the message from the angel of God. 'This place is to be destroyed.' Then of what avail was Lot's position and his wealth? I seem to see Lot as he went about the city at midnight, tapping at the doors of his sons-in-law and telling them that two men from heaven had declared that the city was to be destroyed. But they mocked the old gray-haired man."

A very interesting and practical series has been given by Mr. Moody on each of the four Gospels taken as a whole. His comments on Matthew are given in substance as follows:—

"We know little about Matthew, but he had the faculty of hiding himself and bringing out the character of Christ. Matthew wrote as a Jew and calls Christ the son of David. His whole argument was to show that Christ was the Messiah. Matthew begins with Christ's descent from David, and leaves him upon this earth. The other evangelists tell us of His resurrection and ascension." The five great sermons in the gospel of Matthew were then taken up. The first was the sermon on the mount, which was Christ's inaugural address. In that He lays down the principles of His Kingdom, which must be applied to each one of us to see if we are Christ's. The second sermon was a charge to the twelve disciples. The third sermon was addressed to the multitudes in Capernaum. The sermon was in the form of parables. Here Mr. Moody dwelt upon the importance of preaching by parables and stories that the common people might understand. The fourth sermon was at Jerusalem just before His death. This last was to the Jewish nation particularly, and nothing ever fell from the lips of man like the eight words pronounced by Christ upon hypocrisy. The fifth and last sermon was on Mount Olivet.

Mr. Moody's views on St. Mark's Gospel are summed up as follows:—

Mr. Moody thought that this gospel was written for busy men, who had not time for a full account. He thought Matthew the short-hand reporter, but did not believe Mark had given a single sermon in full. Although the gospel of Mark was the briefest, yet he had said many things that the others had left out. Here he mentioned the fact that Mark tells us that Christ took the little children in His arms when He blessed them, which fact the other gospels have neglected to mention; that Mark tells us of the scene that took place at the foot of the mount of transfiguration, which the others have barely touched upon; that

Mark had recorded the fact of the healing of the dumb spirit; that Christ had said to the multitude, "Bring him unto Me"; that Mark alone recorded the fact that Herod had heard John the Baptist and had heard him gladly.

The fifth chapter of Mark he deemed the best one, as this showed the power of Christ over devils, disease and death. The scene of Christ's meeting the lunatic, casting out the evil spirit, and the return of the man to his home and family were described with wonderful power and pathos. The wonderful faith of the woman who was healed of the issue of blood, her eager desire to reach Christ and the power that went out from Him were strikingly represented. In speaking of those who had not the faith of the woman, he said: "There are people who come up here, look over the buildings, discuss the different speakers and go away again without getting a blessing, because they have not received the touch of faith." He thought the book of Mark especially valuable in showing the failings of Peter so much better than the others. "Although Peter followed Him afar off, and finally denied Him, yet how quick the Lord took him back. He had to look at Peter only and that took through his back." He closed by referring to a London clergyman who had preached from Mark for twenty-five years, and he thought we ought to be able to spend at least twenty-five days on Mark's gospel.

On St. Luke's Gospel the following points were made:—

"The four gospels," he said, "were written by men who kept themselves out of sight. We know nothing about Luke, except that he wrote this gospel and the Acts. The early Christians differed from men nowadays. If a man writes a book now he puts his name on the first page, and his photograph and autograph on the frontispiece. The name of Luke occurs only three times in the Bible. We can't find out where he was born or died. He was not an eyewitness of what he wrote, and probably was not personally acquainted with Christ. Luke gives us the gospel of Paul, for it is just as Paul told it to him. It may be called the praise gospel for it opens with a song of praise and closes with the same."

"In the first place this gospel is a gospel of song." Here Mr. Moody referred to the song of Zacharias and the Acts. The early Christians differed from men nowadays. If a man writes a book now he puts his name on the first page, and his photograph and autograph on the frontispiece. The name of Luke occurs only three times in the Bible. We can't find out where he was born or died. He was not an eyewitness of what he wrote, and probably was not personally acquainted with Christ. Luke gives us the gospel of Paul, for it is just as Paul told it to him. It may be called the praise gospel for it opens with a song of praise and closes with the same."

"Fourth, it is the gospel of womanhood. The Lord was a man loving things to women. Luke tells us that Christ on the way to Golgotha told the daughters of Jerusalem not to weep for Him. Not a word is recorded in any gospel of a woman ever having said a word against Christ. The richest jewel in Christ's crown was His exaltation of woman. Fifth, it is the gospel to the poor and humble. Luke tells us that the invitation to the feast was extended to the dwellers in the streets and by-ways. The other gospels leave that out. When John the Baptist began to lose his faith in Christ, the message sent by Jesus was: 'Go and tell John what you have seen, and tell him the gospel is preached to the poor.' When you see a man preaching the gospel to the poor, then he has the spirit of Christ in him. Sixth, it is the gospel to the lost. Here Mr. Moody described the scene in which the poor woman anointed His feet with oil and received the forgiveness of her sins, also how blind Bartimaeus had cried to the son of David to have mercy upon him, and how Christ had heard that prayer, although on His way to His coronation."

"Seventh, it is the gospel of tolerance." As a noble illustration of this, Mr. Moody gave the parable of the Good Samaritan. He dwelt upon the importance of Christians of different denominations being tolerant of each other, and illustrated it by the example of a preacher who drove his congregation all away by his intolerant spirit.

### THE PROHIBITION QUESTION.

BY FRANCIS E. WILLARD.

WE have before us vivid illustrations of the difference between Republican prohibition, as in Iowa, Kansas, and Maine; Democratic prohibition, as in Georgia, Mississippi, and Tennessee; and Prohibition prohibition, as represented by Fisk and Brooks, and the million men who will vote for them this fall. The crack of the party whip silences all but the last in the great national conventions. Prohibition prohibition is the only genuine article, twelve inches to the foot and sixteen ounces to the pound, because it alone has the environment of success; the backing of a constituency. So long as a party's hand is down deep in the saloon-keeper's pocket, it can not cry out against him; and so long as every other breath among the delegates gives beer and whiskey tokens, no temperance plank can possibly go in.

There are three points made by those who call us "cranks." The head and front of our offending is, that we are "a one-horse party." Well, so far as we are pretty good judges of the equine animal, and would far rather have one horse that will go, than two that will only go—the other way! To us, the situation is a reminder of that other crisis when the tariff was whipped up to cover the Whig party's retreat from the anti-slavery question. Then, as now, a white and black horse were harnessed together—one representing Christian manhood, the other a wild-eyed and balky steed that belonged to the blackness of darkness, in figure as in fate. We women want to bring our scissors, shears and carving knives, to cut the harness that binds this uncongenial pair, and speed the white horse forward along side of this "one horse" now often laughed about; for then you will see a splendidly-matched team, that will go pounding along the firm highway of civilization at a tremendous pace. "Wait for that wagon, and we'll take a ride."

Our largest liquor firms in Chicago are "Hannah & Hogg" on one street, and on another "Chapin & Gore." I often think how much I would like to separate them, for Hannah & Chapin would be a good "name and style" for a temperance eating-house, while

if we must have saloons (and high license makes that certain in Chicago for many a long day yet), they couldn't have a more appropriate sign than "Gore & Hogg." So let it be with the two old parties—let the Prohibition voters come out from each, and then what remains can no longer sail under false colors.

But they say again, "If you had sense, you'd stay in the old party and make it over new." This reminds me of an anecdote: Some colored folks were bent on building a new court-house. Their resolutions on the subject remind me of our anti-saloomeers' friends. They said, "First of all, *Resolved*, we're gwine to have a new court-house; and *Resolved*, secondly, we're gwine to build it on the old site; and *Resolved*, thirdly, we're gwine to make it out of the same stuff as the old; and fourthly, *Resolved*, we're gwine to live in the old one till we get the new one ready." The simple fact is, it can't be done, and the Chicago Convention gave our anti-saloomeer friends what I hope may be their final lesson in this sort of catechism, the silver they got just previous to adjournment being smaller than the Liquor Dealers' Protective Association gave in 1886. The true condition of the old parties is illustrated by the story of the traveler and his dog: On one of our way trains West a burly beer-drinker appeared with a big mastiff, which was so vicious-looking that everybody cleared the track for the formidable pair. When the conductor came in to collect tickets, the dog wouldn't let him stop at his master's seat. The latter opened a newspaper, and became oblivious to his surroundings. After a while it struck him that the train stopped a long while at one of the stations; he looked around; the car contained only himself and dog; they two had been side-tracked, and the train had gone on. So shall it be with the big party that keeps the saloon bloodhound in its company. "We, Us & Co.," the people, in our splendid train of progress, will go on, and leave them to their own destruction.

When I went before the Republican Convention in 1884, two delegates, who shall be nameless, talked of the situation over their glasses at the Palmer House bar. One said, "Well, we've got a good platform; we've got for the Pacific coast with a heathen Chinese; for the colored people with the bloody shirt; for the farmers with a piece of all-wood tariff; and for the foreign vote with a beer keg, implied to any one who can read between the lines. But what have you done for the temperance people?" asked delegate number two. "O, the temperance! Heaven bless 'em, Old Dog Tray's ever faithful; they'll bite a bare hook any day."

But our friends who do not love us, say again, "You ought to stay with us and help us win a free ballot and a fair count in the South." But we meekly reply, "When have you had one? Did Grant secure it? Did Hayes? Did Arthur?" Nay, verily; the States control that matter, and not until the white vote in the States divides, will the colored vote be set at liberty. Upon Prohibition that vote begins already to divide; and when it does so, makes a straight path for the black man to the polls.

By the way, how many ghosts were laid by the change of administration in 1884? I had a good and gifted friend, a doctor of divinity, who thought that I should vainly seek forgiveness in any world for deserting the cause of abolition! He said, "If they elect the man from Buffalo, you'll hear the slave whip and the clank of slave chains in the South once more."

The fear of ruin to our finances was so great that in my own town a wage-worker on the morning after the count was known, and Grover Cleveland chosen, "Wal, I've lost my chance of work, for now that Cleveland's in, Dingee's goin' to close his pickle factory." But the poor fellow's fright was needless, I am told, for indignations are still turned out at Dingee's pickle factory at the usual rates!

And now as to Prohibition by woman's ballot. Thoughtless people object to the entrance of women upon politics, forgetting that we were always in, as Mary Woodbridge says, from the time we dressed up as "Goddess of Liberty" or as emblems of States; from the time we sang our first campaign song, or waved the flag for "our side." Women have always taken sides in politics—only some of them have now taken what is not, just now, the popular or majority side; that is all.

In England, Lady Randolph Churchill leads the Primrose League; both ladies and gentlemen wear that sweet flower as their emblem, and burrah for Salisbury and against home rule. Surely we don't belong to that side, for we early learned to sing about "Sweet Erin" and "The Harp that once through Tara's halls." The Liberals have organized a league of women, led by Mrs. Gladstone; and we White Ribboners would all join that, I'm sure. For we are a unit in our loyalty to the Grand Old Man, if not to the G. O. P. Recent events in South Carolina have proved the power in politics of our own Mrs. Sallie F. Chapin, for no sooner did she appear upon the scene, than the Democrats who had captured the non-partisan Prohibition Convention there, adopted a resolution that "only Democratic voters" could lift up their voices in that meeting. Could anything but whiskey politics have reduced South Carolina's chivalry to such a pass as that?

We are in the Prohibition party—we are part and parcel of it—because we believe it means that free trade in boys shall end, and that protection for the home shall come, and come to stay. We believe that our beloved party of Prohibition will secure the legal separation of the government—national, state, and local—from all forms of the liquor crime. We believe that to enforce these laws, woman's enfranchisement will become a military necessity, and that prohibition by woman's ballot will be the cap-stone of the Prohibition temple. Kansas proves this, where woman's

municipal vote has helped elect enforcing officers; Arkansas proves this, where her vote, by signature, has driven the saloon from three fourths of the counties; Washington Territory proves this, where local option was carried by woman's ballot, and the Supreme Court decision declaring the bill for their enfranchisement "unconstitutional," was greeted with bonfires and beer on tap by order of saloon-keepers.

This outgoing of the home forces side by side, to offset the forces of the world, the flesh and the devil, is sure to come. Women will bless and brighten every place they enter, and they will enter every place on the round earth.

What lines of light converge on these two many figures now fighting at the fore for our great cause! In what homes of peace and sweetness they are cherished; by what prayers of desperation are they called forward from homes of darkness and of cruelty! To the standard bearers of the other parties, lines of power are stretching from the saloons. "You can't win without us," is the defiant message of every brewer and distiller in the land. Let them flourish the red bandana and ensanguined shirt; we, our white flag and cross. They may wear the red primrose of the Democracy; we, the white rose of patriotism, purity, and peace. Let them cling to their parties bound together, the one with the hoops of a whiskey hoghead, the other with those of a beer cask; but let our homelike emblem be

"The old oaken bucket,  
The iron-bound keg,  
The moss-covered bucket,  
That hangs in the well."

One million votes for Fisk and Brooks!—that must be our aim; nothing less is worthy of the outlook and the emergency. Whatever you may think, my brothers, women will have more to do with gathering in this harvest of pure ballots than anybody else; for more and more, as time goes on, it will prove true you win or lose, you rise or fall, with us. But imagine a woman speaking on this fashion, "My son, your first vote will come next fall; I beg you let it be in favor of the Monroe doctrine!" or a wife thus appealing to her husband, "My dear, I beseech of you to change your vote to the party that will protect our American fisheries;" or a sweetheart speaking thus, "Adolphus, I cannot in conscience favor your suit longer, unless you will promise to declare by your ballot in November for the rehabilitation of our merchant marine." On the other hand, who does not know that all over this land to-day, motherly women, sisterly women, sweet, pure girls, are saying already to their nearest and best, "Won't you please vote for the Home? Won't you represent us at the polls?" And they will be saying this at a thousand polling places next autumn; and best of all, our prayers are for you, noble brothers, no less than our sympathies and work. It is easy to laugh at "sentiment," but such a laugh is very cheap, and very heartless. The heart rules the world, and no man or woman not well endowed with sentiment has ever moved the world or any considerable fraction thereof. The mighty movement for protecting the home by outlawing the saloon, was born of woman's tears and agonies. The prayer of the gentle has now become the purpose of the strong; the plan of the White Ribboners has become the programme of a party; the hope of the defenceless has grown to be the oath of the defenders.

"She is launched on the wave,  
The good ship Prohibition,  
The wave of Human-ity,  
Boundless and free."

In monarchical governments women may attain the highest power, and we see Queen Victoria ruling the most dogmatic of all nations for more than fifty years; her daughter practically guiding the destinies of woman-despising Germany for an hundred days; and the Princess Regent of Brazil freeing the race her noble father has all his life-time vainly wished to free. But in free and progressive America we've changed all that, and but for the large-minded behavior of the Prohibition party, women are almost nowhere heard of in politics. Certainly it has never occurred to any party except ours to give them a position so honorable and distinguished as to make them members of the committee to notify presidential and vice-presidential nominees of their high duties; to share with men the dignities and counsels of a party that is great if not big, and will within a decade dominate the nation in a great, whole-souled movement "for God and Home and Native Land."

### THE DEAD CAPTAIN.

Lay his sword by his side,  
For he'll never more ride  
To the thin front rank,  
Nor dash in on the flank  
For his loved country's sake—  
O hero of Winchester, awake!  
Hearst thou not war's alarm?

Dead! It cannot be true  
That the soldier we knew  
On the red field of war  
To escape from a scar,  
Has died calm by the sea;  
But the wind as it moans o'er the sea  
Tells in terror the tale.

Of great three's the second,  
So suddenly beckoned,  
Has answered the call;  
For the strongest must fall,  
And the bravest must yield,  
When the horseman of death's on the field.  
Then farewell, gallant Phil!

O sweet Death! valiant knight,  
Since thou won this last fight,  
The toes of thy crest  
Will be prouder; the rest  
Of thy lance more secure;  
For the chieftain has fallen, be sure,  
Whom to slay, wins renown.

\* Grant, Sheridan and Sherman.



BY FRED. ELMER TASKER.

But even if such a premise could be established, the Professor's conclusion would not follow. It is irrelevant. He has fallen into an *ignoratio elenchi*. How can a comparison between the farmer's yearly exports and the total yearly exports prove anything as regards the relative size of the farmer's home and foreign markets? The only way to find out whether the farmer is becoming more or less dependent upon the foreign market

OF THE FREDERICK DUBILL GRANGE.

started for home. A heavy storm set in, the sea billowed and the schooner tossed like an egg-shell on the billows. To make matters worse, just at the moment they reached the headlands which guard Boston harbor. The lights shone clear, but for some reason the captain did not know where he was. Finally, it thought best to put to sea again; and it was with some relief from the danger. Yet at midnight

\* The writer is specially indebted to Hon. J. F. Almy James P. Magee, Mr. J. N. Lindsay, Mr. N. A. Cram, C. L. Eastman, Joseph H. Mansfield and C. N. Smith.

ing I have mentioned the Association several times

ry, Rev. C. L. Eastman; treasurer, J. F. Almy may state the fact that Rev. C. N. Smith is chaplain and Mr. J. N. Lindsay superintendent of the hospital. Mr. N. A. Cram for years, until this year, has been the efficient chief of police. This means efficiency in each case. There are, in addition, committees with number to attend to details.

I am not looked at as special pleader, but I must state the facts as stated by the Association in regard to matters which are a prominent part of its history. It is to be presumed that there would be differences

I append a list of the cottage owners:—  
HAMILTON PARK.

Dr. S. C. Hurd,	M. A. L. Turner,
H. R. Valpey,	S. J. Morgan,
C. H. Ramsdell,	A. Wensson,
M. A. L. Prouty,	W. H. Wensson,

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RELIGIOUS SUMMARY.

In distinguished men we quite frequently find peculiar weaknesses sandwiched between commanding virtues. In the character

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neighboring pastors. A local paper says:—

"The lawn party given by the Bible class under the instruction of Rev. M. Mills, last evening, drew out a large and pleasant crowd. It was most admirably arranged and carried out to the letter, and the financial result was no doubt good. The Methodists always succeed with whatever they undertake, so no one went away disappointed last evening."

#### N. E. SOUTHERN CONFERENCE.

**Providence District.**  
Rev. W. J. Smith, of Central Church, Taunton, made a vigorous protest in a recent sermon against the running of Sunday trains by the Old Colony railroad, which was the subject of Sabbath-breaking, who would be found in the Sunday-school. Some earnest words ought to be said by all pastors on this subject; but little or no notice, however, will probably be taken by railroad corporations of any place having a moral bearing only. Money, money, is the touch-stone, no matter what may be the moral ruin accompanying the desecration of the holy day.

Rev. Samuel Griffin, a local deacon belonging to the Hope St. Church, Providence, commemorated the fiftieth anniversary of his labors as a local preacher, Sunday evening, July 29, in the Hope St. Church. Bro. G. gave a very interesting account of his life in the ministry. He has done a great deal of service for the church in various pulpits and on both sides of the Atlantic. On one occasion he walked ten miles, preached three times, led a love-feast and a class-meeting, addressed the Sunday school, and walked ten miles home. He was in the Front Street Church in London, and preached at the 5 o'clock morning service in the City Road Chapel. Bro. G. has been in demand in pulpits of other denominations. He supplied the Colored Baptist Church, Providence, eighteen months at one time, and six months the second; the Seamen's Bethel two years; and other Baptist and Congregational churches in Providence and neighboring towns. He is held in the highest confidence and esteem by his fellow church members, and by the pastors of the churches which have been privileged to become acquainted with him. Several local preachers were present to enjoy the occasion with Bro. Griffin, and to congratulate him on his successful career of half a century.

Sunday, July 29, was a happy day with the Swedish Methodists in Newport. The enterprise which has culminated in the building of the new and attractive church, was begun about two years since. Rev. Henry Hansen, a native of Sweden, was the first preacher, and attracted his countrymen by preaching in their native tongue. Mrs. Edward King gave a valuable lot of land to build a church, which encouraged the little band to attempt to raise funds for a building. The church and furnishings cost \$14,000, of which about \$2,000 have been raised. On the day of dedication the hymns, and the Scriptures were read in the Swedish language. The second service was read in English by Bishop Hurst. The sermon—a very able one from Isa. 33:11—was preached by Presiding Elder Jordan. The afternoon service was similar to the morning, the sermon being preached by Bishop Hurst from 2 Tim. 1:12. It was an interesting and vigorous defense of the power and value of the Christian religion. The dedicatory service by Bishop Hurst was in the Swedish language, as also were all the services in the evening, addresses being delivered by Rev. H. Cederberg, of Providence, and Rev. H. Hansen, of Quincy, Mass. This is the first Swedish Methodist church built in Rhode Island, but the second is to be dedicated (D. V.) in Providence by Bishop Hurst, Sunday, August 12.

**Hull.**—The Lord has favored this village with a precious revival of religion. The presiding elder sent a supply of preachers, Rev. Elmer C. Tarbell, a student in Boston University School of Theology. He commenced his labors with zeal and earnestness on the third Sabbath of that month. On Christmas day he began a protracted meeting, to be held two weeks during his vacation, and had one of his fellow students to help him. Their efforts in bringing souls to Christ were crowned with success. Ten professed to be converted, most of whom joined the church on probation at that time, since which ten or twelve more have professed conversion, and some of them have become members on probation also. March 25, eight were baptized by immersion in the baptism of the Baptist Church in Hull. Our Baptist friends very kindly lent their baptismal tank for that purpose, and our pastor baptized them. July 8, others were baptized—six by sprinkling in the church, and two children also, and five by immersion in the sea. Sunday, July 22, six whose probation had expired were received into the church in full connection. We have now, including two that were received by letter in April, sixteen members and seven probationers. Bro. Tarbell has been with the charge only on the Sabbath, but the young converts have been very zealous and active, and have held meetings among themselves, the pastor appointing a leader for each public prayer-meeting—two each week. A young man's prayer-meeting and a Christian Endeavor meeting have also been held regularly. The older members of the church have been graciously quickened and blessed. There is still much earnestness among the people, and frequently one or more rise for prayer.

S. BREDEL.

#### Norwich District.

**Willimantic Camp-meeting.**—A special train from Willimantic to Camp Station meets all trains not passing the latter station, from August 13 to 22, inclusive. The express train on the Providence Division, leaving Willimantic at 4 p. m., will stop at Camp Station to take passengers, and will stop to leave passengers at all stations between Camp Station and Willimantic from August 13 to 22, inclusive.

Rev. A. J. Conitas, of New London, is on the camp-ground with his family in the old Druggist's house. His church supplies the pulpit three Sundays in August. Rev. J. H. Allen, of Barnstable, and Rev. Joseph Hollingshead, of Norwich, with their families, were early in camp. Presiding Elder Edson's cottage, built by the Association, is completed.

The South Manchester Sunday school had a grand picnic on the camp-ground, July 26. There were nine car loads of very happy people.

**Myrtle Bridge.**—To use a seafaring man's phrase, "The tide has been rising" in this place ever since Conference. Rev. W. P. Grubb, the new pastor, was received with utmost cordiality, and the people, once more united, rallied around him. Courage and hope revived around him. The congregations steadily increased, and sinners have been converted in the prayer and social meetings. Rev. W. P. Grubb was married, June 23, to Miss Frank Landon, daughter of the Hon. Geo. Landon, of Haverhill, Pa. On his return home he had an elegant dinner was found in readiness at the parsonage. The following week an informal reception was given them at Mr. Chas. Grinnell's. Rev. Mr. Sherman, of the Seventh Day Baptist Church, made the address of welcome in a very happy vein. Mr. Grubb replied. Seven ministers were present.

The kindness of the people has been unbounded. The parsonage has been put in excellent shape for the newly-married pair. New carpets, furniture, etc., have been added. Temporal and spiritual prosperity abound.

**Attitash.**—July 1 was a good Sunday at this church. Two were received in full membership, and one on probation. The Sunday-school observed the last Sunday in June as Children's day. The floral decorations surpassed previous years, and a photograph was taken by a local artist, Mr. Wheaton. The concert in the evening was a success. The annual clam-bake for the benefit of the church was held in Baker's Grove, July 14, and was highly enjoyed and very profitable socially and financially. The Attitash and Belvidere Drum Corps furnished music, and Sherman & Keck of Danielsonville presented fancy table napkins, etc. The Boys' and Girls' Christian League, organized by the pastor, Rev. G. W. Wright, since Conference, now numbers nearly forty members, thirteen of whom have been baptized. The pastor has been granted a vacation of three weeks. Mrs. Wright, wife of the pastor, is still suffering from nervous prostration, although somewhat improved under the medical treatment she is receiving at Putnam. As yet she is not able to return home. Mrs. Louise Barton, of Boston, delivered an eloquent lecture in this church recently, under the auspices of the Woman's Christian Temperance Union.

**Thompsonville.**—An elegant marble tablet, to be erected in this church in memory of the late Rev. John Howson, is nearly completed, and will be placed in position before August 10. Services appropriate have been arranged, and will be reported in Zion's HERALD. The tablet is the gift of Mrs. Howson, and will cost not far from \$200. Mrs. Howson has sold nearly all her property here, and will go to Minneapolis as soon as possible after the 15th. She intends making that city her home.

KARL.

#### New Bedford District.

The First Church in Taunton has extended a cordial and unanimous invitation to the members of the Annual Conference to hold their next session with them. It will be remembered that our Conference was very largely entertained by this church in 1879, under the presidency of Bishop Gilbert Haven, during the pastorate of Rev. Ensign McWhorter, D. D. The location is central, easy of access, and possesses almost every advantage necessary to a successful session. There is no doubt but that the Conference will gladly accept the invitation through its committee, the presiding elders.

The pastor of the First Church, Rev. H. B. Cady, has just returned from a brief visit to his aged parents who reside in Iowa. His venerable father is 88 years of age; his mother, 87. They have been members of the Methodist Episcopal Church 78 and 72 years respectively. Their married life has extended through 68 years. Bro. Cady visited also his brother-in-law, and spent a few days in Bennington, Vt., preaching in the latter place and also in our church in Fairfax, Iowa.

Rev. Edward Edson, presiding elder of the Norwich District, has been spending a few weeks at the place of the old one. The pastor, Rev. E. C. Tarbell, a student in Boston University School of Theology. He commenced his labors with zeal and earnestness on the third Sabbath of that month. On Christmas day he began a protracted meeting, to be held two weeks during his vacation, and had one of his fellow students to help him. Their efforts in bringing souls to Christ were crowned with success. Ten professed to be converted, most of whom joined the church on probation at that time, since which ten or twelve more have professed conversion, and some of them have become members on probation also. March 25, eight were baptized by immersion in the baptism of the Baptist Church in Hull. Our Baptist friends very kindly lent their baptismal tank for that purpose, and our pastor baptized them. July 8, others were baptized—six by sprinkling in the church, and two children also, and five by immersion in the sea. Sunday, July 22, six whose probation had expired were received into the church in full connection. We have now, including two that were received by letter in April, sixteen members and seven probationers. Bro. Tarbell has been with the charge only on the Sabbath, but the young converts have been very zealous and active, and have held meetings among themselves, the pastor appointing a leader for each public prayer-meeting—two each week. A young man's prayer-meeting and a Christian Endeavor meeting have also been held regularly. The older members of the church have been graciously quickened and blessed. There is still much earnestness among the people, and frequently one or more rise for prayer.

On Sunday evening, July 29, Mrs. Cyrus Peckham of Fairhaven, going to close a window in the midst of a shower, by a mistep fell down stairs, lacerating portions of her skull and inflicting internal injuries, which death ensued in a short time. Mrs. Peckham was in her usual health and attended church during the day. Bro. Peckham is an official member of our church and is greatly afflicted by this sad event. His many friends will deeply sympathize with him in this bereavement.

Improvement and progress mark events occurring in Taunton. A new chapel organ takes the place of the old one. The pastor, Rev. S. B. Bell, finds himself and family very pleasantly located in the new parsonage, having moved into it May 23. On Sunday, July 15, seven persons were baptized and eight were received into full membership. The spiritual and temporal affairs of the church are in a good condition.

The Acadamist church had a successful lawn festival on Wednesday evening, July 25, at the residence of Hon. Franklin Howland. Nearly 300 were present. The grounds of Senator Howland's pleasant residence—"Wayside"—never looked more attractive. The American flag floated in the breeze, Japanese lanterns hung from the trees, vocal and instrumental music filled the air, bananas and ice cream pleased many a happy party. The house was brilliantly lighted, and on the lawn were two tents, one for refreshment tables and one for the people to sit in during the concert. The musical entertainment was highly appreciated, as it deserved to be. Among the singers was Prof. George Crafts of Nashua, N. H., a son of Rev. F. A. Crafts, the pastor of the Acadamist Church. He is a fine singer and succeeded in pleasing his auditors on this occasion. The affair was under the auspices of the Young People's Society of which Mrs. Howland is president. The financial returns were very satisfactory.

In New Bedford on the 24th ult. a very interesting event occurred in the marriage of Rev. John Liversy, of Wareham, to Miss Mary Adela Coddling, of New Bedford. The Rev. C. W. Gallagher, D. D., officiated.

X. Y. Z.

**Fall River.**—The thirtieth anniversary of the marriage of Rev. Robert Clark, the popular and successful pastor of the Brayton Church, and his estimable wife, was the occasion of a very successful surprise at the parsonage, July 30. It was happily conceived and successfully carried through. During their absence from home, which had been prearranged by the friends of Mr. and Mrs. Clark, a large company of their parishioners took place, and when all was ready sent for Mr. and Mrs. Clark. Their surprise was complete. Soon after 8 o'clock Miss Cora P. L. Grinnell called the company to order, and in a very felicitous and complimentary speech presented to Mr. Clark a roll of new bank notes to the amount of \$40. Mr. Clark made a happy reply, in which he humorously reviewed the thirty years of his wedded life. After the presentations and speeches, the company partook of a generous collation prepared by the ladies of the society.

**Bridgewater.**—The first services of the sixteenth annual meeting of the Camp Meeting held near Fall River was held in the tabernacle, Monday evening, July 16, led by Rev. F. B. Thomas, the "round-the-world evangelist." The following is a brief record of the daily services:—

The prayer-meeting at 8 o'clock on Tuesday was led by Rev. George W. Coon, of the New England Conference. The morning sermon was by Rev. G. W. Coon, of Milton, from the text Romans 23:20. Rev. James Treaskis, of Park Church, Fall River, led the afternoon social service. The sermon of the afternoon was by Rev. Samuel Evans, of Duxbury; text, James 2:20. The 6 p. m. prayer-meeting was in charge of Rev. C. F. Fowler. Evangelist P. B. Thomas gave one of his quaint, effective discourses in the evening to a good-sized congregation from John 16:22. On Wednesday Rev. C. H. Davis, of New Bedford, conducted the early morning prayer-meeting. Rev. A. H. Nazarian, of Worcester, in the tabernacle from the text 1 Cor. 1:30. Mr. Nazarian graduated at East Greenwich in June and will enter Boston University next fall. He pays his way by preaching, lecturing, etc. Rev. C. J. Fowler, of New Hampshire, preached in the afternoon, and Rev. Geo. M. Hamlen of Quincy Street Church, Fall River, preached in the evening.

Thursday morning's sermon was by Rev. Joshua Gill, of Boston. Rev. G. H. McLaughlin, of New Hampshire, who prepared the Sunday-school lesson for the *Christianity* of the text, "Whoever is born of God does not commit sin." The discourse of the evening was by Rev. J. S. Bell, of Marion. On Friday the social service of the morning was led by Rev. D. K. Griffin, of Wareham. Rev. G. W. Coon preached in the tabernacle at 10:30 a. m. Subject, "Unbelief." Mr. Griffin preached the afternoon sermon, and the evening discourse was by Rev. H. Nazarian. On Saturday, Rev. W. D. Woodward, of Hope Valley, R. I., led the early prayer-meeting. The sermon which followed was by Rev. C. J. Fowler. Rev. James Treaskis, of the Park Church, Fall River, preached in the afternoon. Previous to the above Mrs. George M. Hamlen conducted a children's meeting in the tabernacle. The evening sermon was by Rev. C. H. Davis.

This was the first stormy "camp-meeting Sunday" ever experienced here. It was an interesting and profitable one, nevertheless. There were no services in Park Church, Fall River, during the day, and many of the people from there were present. The love-feast was an interesting service. The morning sermon was by Rev. Joshua Gill, of Boston. The expressions are that this has been one of the best meetings held here, and that an excellent corps of workers has been present. The leader reports conversions every day. Great credit is due Rev. C. J. Fowler, of the New Hampshire Conference, who had charge of the religious services. Prof. W. O. Turner led the singing very acceptably.

The third annual meeting of the Salvation Army of southern New England commenced in the grove, July 31, to continue one week.

**Yarmouth Camp Ground, Sunday School Assembly.**

The first public service of the season on the Yarmouth Camp-ground was the Annual Assembly of the Sunday-school of Cape Cod. Excursion trains were run from all points on the Cape Cod division of the Old Colony railroad, and a large number of persons were present. The Hyannis Band furnished the music for the day. C. W. Gallagher, D. D., presiding elder of the New Bedford District, was in charge of the exercises of the day. In the miscellaneous programme of the morning Rev. A. Farley opened prayer and Dr. Gallagher made a brief address of welcome. There was instrumental and vocal music, and recitations by a number of persons. In the afternoon Rev. Charles Parkhurst, D. D., gave an exceedingly well-received address on the subject of "Christianity in Place and Time." He eloquently referred to the confirmation of Christianity and the truthfulness of the Bible in places referred to in the letter which exist unchanged in the Holy Land, in the places of art which have been unearthed in that locality, and in the monuments which still exist, as in the catacombs at Rome. It was very instructive, and is a most desirable address for similar occasions. The Good Templars of the Cape were largely represented in the audience, and Mr. William Leonard, of Salem, gave a very practical talk of a half hour. He spoke of the origin, growth and purposes of the order. High license, he said, had proved a grand failure. The only proper course for us to pursue was to practice total abstinence and work for the complete prohibition and annihilation of the drink traffic.

The regular camp-meeting week of the season commences next Monday. Among the prominent speakers engaged for the week are: J. W. Hamilton, D. D., Prof. Blakeslee, C. H. Payne, D. D., and Rev. E. R. Thorsbeck.

FRANKLIN HOWLAND.

#### MAINE CONFERENCE.

**Portland District.**  
Old Orchard.—The evangelistic meeting, under the direction of Mrs. Maggie Van Cott, closed Tuesday evening, July 24. This meeting was a grand success in point of interest, numbers and results. Many were converted, souls were sanctified, and all enjoyed the faithful labors of the gifted leader.

On Friday evening, July 27, the "Christian Fellowship" meeting, under the direction of Rev. A. McLean, D. D., of New York, commenced. Bishop Wm. Taylor was present Saturday and Sunday, and preached three times. Sabbath afternoon, Rev. A. McLean presided in his support. Dr. McLean has been assisted in his services by Rev. A. Lowrey, D. D., of New York; Rev. Alexander Gorham, of South Carolina; Rev. H. N. Brown, of Norwich, Conn.; Rev. G. W. Coon, of Massachusetts; Rev. Mr. Weather, of New York; Rev. W. McDonald, of Canada; Rev. A. W. Estee, a pastor of a Congregational church in Vermont; Rev. C. J. Fowler, of New Hampshire; and Rev. W. B. Osborn, of Brooklyn, and others. Six services are held each day. All are conducted on the line of holiness. Thursday afternoon was devoted to the interests of evangelists.

Thursday, July 26, the ladies of the church had charge of the grounds, and in the forenoon a mass meeting was held in the interests of the W. H. M. Society. Mrs. Benjamin Freeman presiding. Mrs. Maggie Van Cott made the leading address. In the afternoon the W. F. M. S. held a public meeting, Mrs. F. A. Robinson presiding, and Dr. N. T. Whitaker making the address.

**Scarboro.**—This charge is one of the oldest in the Conference, and is now renewing its strength under the faithful ministry of its young but popular pastor, Rev. M. B. Pratt. Since Conference the church edifice has been re-

deed and repaired, greatly improving the appearance and convenience of the audience-room. Some have been converted, and last Sabbath two persons were baptized and the Lord's Supper administered. Rev. A. W. Pottle assisting.

**Chebeague.**—This old charge, including some of the islands of Casco Bay, beautiful for situation, is being faithfully cared for by its pastor, Rev. B. Freeman, who is now on his third year of service here. All the interests of the church are well sustained. Congregations are good. This charge is fortunate in having a band of faithful ladies, who are pillars in the church of God.

In a private letter to the writer, a member of the official board at Farmington says: "Rev. W. F. Berry, our pastor, grows more and more popular with our people. Our congregation and Sunday-school have largely increased."

**South Portland.**—This society, under the leadership of the pastor, Rev. H. H. Bean, has already inaugurated a movement to remodel and greatly improve their church edifice. This charge bids fair to become in the near future one of the most desirable fields of labor in the Conference.

The Portland District camp-meeting, Aug. 10. The attendance, considering the weather, was good, the interest excellent, the preaching earnest and evangelical, the many testimonies clear and joyful. In the absence of Rev. W. S. Jones, presiding elder, Rev. A. W. Pottle, of Saco, had charge of the services. The following brethren preached in the order named: Rev. Dr. N. T. Whitaker, Rev. T. A. Adams, Rev. W. B. Osborn, Rev. F. A. Bragdon, Rev. M. B. Pratt, Rev. J. Cooper, Dr. Antile, of Montreal, Rev. John Gibson, Rev. K. Atkinson, Rev. D. W. LeLac, Rev. J. B. Lapham and Rev. J. M. Frost. Rev. Chas. Munger conducted a series of Bible readings on "Bible Light on Church Life: Leaders, Apostasies, and Reformation." Mrs. Rev. B. Freeman conducted the young people's meeting. Rev. C. A. Southard had charge of the singing, and all were charmed with this part of the service. Mrs. W. B. Osborn, of Brooklyn, N. Y., gave four lectures on mission work, to the great delight of all who heard. The love-feast, Friday morning, was a rich season, and scores bore testimony to the saving grace of God. All agreed that the meeting was one of the best ever held on the ground. Rev. David Pratt, L. H. Bean, and A. W. Estee conducted public services.

#### Lewiston District.

MR. EDITOR: Please allow me to correct an omission of my own in the Minutes. Auburn paid \$10 for Home Missions. Also allow me to give deserved credit to Rev. J. M. Woodbury for assistance in raising the debt at the dedication at Conway. I never saw more cheerful giving; but without his assistance it would have been much more of a task. Permit me to add that Rev. E. T. Adams, our presiding elder, is greatly afflicted by a severe accident that has befallen his only son. Henry attempted to alight from a train when it was in motion, and fell in such a way that the car crushed his left arm. Amputation close to the shoulder was necessary. He was otherwise injured, but is doing well. This, with the recent severe sickness of his wife, is a severe strain upon our brother. He has earned and he needs rest.

A. S. LADD.  
(Continued on Page 8.)

**THE RAYMOND & WHITCOMB EXCURSIONS.**—A GRAND TOUR ACROSS THE CONTINENT. Nothing more attractive and comprehensive in the way of a trip across the continent could be devised than the excursion advertised for Monday, September 10. The party leaving on that date will visit the Yellowstone National Park, spending over a week in that land of wonders, after which a tour will be made through to the Pacific Coast. The route covers the Pacific Northwest country very thoroughly, and then extends southward to and through California. The tour is most attractive and comprehensive in the way of a trip across the continent could be devised than the excursion advertised for Monday, September 10. The party leaving on that date will visit the Yellowstone National Park, spending over a week in that land of wonders, after which a tour will be made through to the Pacific Coast. The route covers the Pacific Northwest country very thoroughly, and then extends southward to and through California. 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## The Family.

### "THE CITY OF TRUTH."

BY REV. JAMES YEAHES.

"Jerusalem shall be called a City of Truth. . . . There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof."—ZECCHARIAH 8: 3, 4, 5.

On a sunny slope of the hills of God,  
The "City of Truth" stands vast and fair;  
Beneath, green valleys stretch all abroad;  
Above, the mountains rise high in air;  
And the waterfalls leap through the ferny glens,  
And the flocks graze the mountain's flanks,  
While the fiery flecks brown in the fertile ferns  
Where rivulets murmur 'neath verdant banks.

The streets of the city are wide and long,  
And its towers are high and its walls are strong;  
The arching towers build cloisters green,  
The glancing waters make jeweled seen;  
'Mid paths of grass bedecked with flowers;  
And the aged rest in the shady bowers,  
While in sunlit places and ample spaces  
The children play.

The sliver laugh of the happy girl,  
The joyous shout of the merry boy,  
Innocent all of life's annoy,  
Of passion's heat and of joy's whirl,  
Ring out on the air, a chime of joy,  
The living day!

There the grandfathers lean on their trusty staff,  
And smile as he hears the blithe children laugh;  
And the aged dwell in their calm content,  
Looking back on the lengthened years well spent,  
Is glad to witness the youthful gleam,  
'Tis but as yesterday that she  
Was blossoming and active, bright and gay,  
As any who cheeks wear the bloom of youth;  
For hearts are young in the "City of Truth,"  
And child-like soul is hers to-day.

Envy and hatred have here no place  
In God's own city of truth and grace;  
Wisdom is light, and Love is rule,  
Self-forgetting its task and goal,  
Here mirth is wise and pleasure pure  
(And a merry heart is a medicine sweet),  
For true to duty the willing feet  
That trip and bound in this city's street,  
Where faith and love to the end endure.

### THE CUCADA.

Harper, why that strident tone,  
Flung upon the drowsy air,  
Now that all the meadows lie  
Parched beneath a brazen sky,  
And the robin, in childish glee,  
In the hedge, forgets to sing,  
We would hear a strain more sweet  
From across the seas of wheat,  
Than the notes of the olive trees  
By the smothered Sicilian seas,  
On the flowery slope he lay  
Watching the declining day,  
And the mountain moon upspoke  
Eastern sky-realms, opal pale?

Have your strains, once liquid, grown  
Queerous and harsh of tone  
With each swiftly-speeding age  
Passing on its pilgrimage,  
Until now you cannot keep  
Lower your sharp minstrelsy?  
Be it so, for through your verses  
Still some silver music floats;  
You shall be beloved by us  
Since you claimed Theocritus!

—CLINTON SCOLLARD, in *Lippincott's* for August.

### ALONE.

Athirst and weary lies the strand,  
Mocked by the sunny, salty sea;  
The waves come dancing hand in hand,  
And leap and laugh in childish glee,  
Among the barren dunes of sand.

There, leaning wearily to the land—  
As once in fear it sought to flee,  
And, paralyzed by God's command,  
Was chained to duty—stands a tree,  
Sore buffeted by blast and brand.

It leans, in longing, to the land—  
And languishes in childish glee,  
And wrinkles laughter in the sand;  
Seems laughter in the breeze to be,  
That only favored when it fanned.

But nightly, nearer, hears the sky,  
And near the sympathetic moon;  
God's robes of cloud go trailing by,  
Inviting touch, assuring boon;  
So far the land, but heaven so nigh.

Soul, leaning willful to the land,  
Whom God hath set by his salt sea—  
"The hard for thee to understand,  
The larger world that stoops to thee,  
Above thy barren dunes of sand."

—E. G. CHEVINGTON, in *S. S. Times*.

### THOUGHTS FOR THE THOUGHTFUL.

How many a Christian pilgrim would never have seen anything of the spiritual manna, and the spiritual stream from the rock, had God listened to him when, with a trembling, he besought Him not to lead him into a desert. — *Krummacher*.

Our Saviour never drove His over-tired faculties. When tired, "He sat by the well." He used to go and rest in the house of Mary and Martha after the fatigues of working in Jerusalem. He tells us all, you and me, to let the morrow take care of itself, and merely to meet the evils of the present day. Real foresight consists in reserving our own forces. If we labor with anxiety about the future, we destroy the strength which will enable us to meet the future. If we take more in now than we can do well, we break up, and the work is broken up with us. — *Selected*.

If one should give me a dish of sand, and tell me there were particles of iron in it, I might look for them with my eyes, and search for them with my clumsy fingers, and be unable to detect them; but let me take a magnet and sweep through it, and how would it draw to itself the most invisible particles, by the mere power of attraction! The unthankful heart, like my finger in the sand, discovers no mercies; but let the thankful heart sweep through the day, as the magnet finds the iron, so it will find in every hour some heavenly blessings; only the iron in God's sand is gold. — *Oliver Wendell Holmes*.

You and I know very well what troubles us in thinking of God. Sin makes us afraid of Him. But if He had no hatred of sin, how much worse it would be for us. We might be in the power, by and by, of evil spirits stronger than we, from whose hideous tyranny and torture we should feel it a mercy to be delivered over to the righteous judgment of a pure and holy God. Where now is the Emperor Tiberius, under whom our Lord was crucified? The Tiberius that used at Capri to hurl the tortured victims of his cruelty down

the precipice into the sea? Where now is Nero, that other imperial monster, who first persecuted the Christian church? The Nero that lighted up the gardens of the Vatican with blazing martyrs? And where are the many other monsters of history, to be named or thought of only with a shudder? They are somewhere. And what have they been about all these hundreds of years?

You say you are afraid of God. A fearful indeed is that eye which never slumbers, that ear which is never dull, that hand which is never withdrawn or palsied, that memory which never forgets, that beam of justice which never tips. But what human imagination can picture the horrors of a universe given over to the rioting of evil, unrestrained, unpunished and unrestrained! Thank God for His holiness! Though He slay us, we had better trust in Him.—*Roswell Dwight Hitchcock, D. D., L. L. D.*

All day fierce heat had held the quivering earth in iron grip. The sky from red to pale had turned with fear; and white and still the clouds had crept away in masses, to the north. The meadow hazels, "neath their clustered load of aspen and green-ruffled nuts, had dropped. Sweet ferns had knelt to die; and choked and mute since morn had lain the cricket, hid below the fallen spear of water flags. In dumb amazement patient cattle to their bars had crowded, waiting help. All nature gasped; all life seemed sinking into death!

Then rose, in distant sunsets' depths, a solemn sound, The wheels of God's great chariot, rolling slow! An instant more, and with sharp blaze and boom, His signal-guns lit up and shook the sky. With word of success on the way! and then the still, small voice of rain, in which He was, And cooled and lulled His fainting world to sleep. . . . O iron-banded grief, which holds my soul in its grasp, and leaves my stifled heart no voice, no life! Will there be a sound of help Arise in sunset depths for me? Does God remember? Will His chariot wheels draw near? Will He command this cloud to break in rain Of healing tears? And will He give to me At last, as unto His beloved, sleep?

### A STILL HOUR.

BY MISS ANNA REED.

ONE of the most thoughtful preachers in Boston, in a suggestive sermon on the observance of the Sabbath, remarks that one of the best helps in making the sacred day of permanent value to a person is to arrange for a "still hour" during the day, to be spent alone or with some one very near and dear to you, in communion with God and one's own soul. The first half hour should be spent in carefully reading a chapter in the Bible, some noble religious poem, a sermon from one of the great preachers, and in earnest, devout prayer; the remaining half hour should be occupied in intelligently and honestly searching one's heart to discover if one's aims and ideals are lofty and practical, and in planning to live more faithfully in one's chosen work, in the home, with friends and acquaintances, and in the Christian Church.

We have known by experience that this "still hour" spent in communion with God, in self-examination and in serious reflection on the great truths expressed in the Scriptures and the best religious literature, has been a wonderful inspiration through the busy days of the week. The influence of the plans, emotions and thoughts made and felt at that time has flowed around and between the common duties of every-day life, preserving them from being monotonous and irksome, and making them joyous and attractive.

There should be some place set apart at home where we can retire every Sabbath to spend the "still hour." After a time this place becomes hallowed to us as a secluded spot where we go to worship and be with the Lord.

In these summer months, when one leaves home to live among the delightful scenes of the country, it is well to search out some quiet retreat where we can be away from people every Sabbath. We have found such a place "in the solemn wood, solemn and silent everywhere;" and in the early hours of every Sabbath we gladly hasten to this place of rest.

Last Sabbath, we spent a sweet and sacred hour. The landscape around us was one to attune our soul to holy musing. Field, forest, hill and vale, fresh air, birds singing, and the moving breeze among the branches of the trees—the beauty and quiet of the holy day of rest—all, all in earth and air breathed upon the soul like a benediction. Seated beneath the shade of old pine trees, we read Keble's beautiful morning hymn and Whitte's strong, searching poem, "My Soul and I." Then we devoutly pondered over the meaning of the sublime thoughts contained in the 40th chapter of Isaiah, and read the inspiring spiritual utterances of Phillips Brooks in his fine sermon, "The Pattern in the Mount." Holy and divinely joyous were the moments spent in prayer, and the half hour devoted to planning nobler ways of living was time well filled with thinking new thoughts and planning new work.

As we wended our way home along the quiet country road, peacefully meditating, gathering wild flowers, and listening to the music of the distant bell on the village church calling the people to worship God, we felt that the "still hour" we had spent had been truly sacred and profitable; it had hallowed the day, and given us a higher and finer outlook into life.

Asbury Grove, Aug. 2.

### AN INQUIRY.

"Take ye away the stone." (John 11: 28)

WERE I an "elect lady," or one of the elected, but non-admitted, ladies—delegates to General Conference—I might presume to criticize a sermon recently published in *ZION'S HERALD*. But, alas! I am only one of the humblest of the feminine laity of Methodism. Still I will venture, as one of its loyal daughters, to ask a question of one of its chief pastors.

It seemeth to me that a *Newman*, recently elected to the highest office in the church, has made a new explanation of Martha's part in the restoration of her brother. Did the Master bid Martha "roll away the stone?"

As we read that "Mary sat at Jesus' feet," and "Mary had chosen that good part," we contrast her with the "careful, troubled Martha;" and it seems to me that thoughts akin must have influenced the illustrious divine when he asserts: "The two sisters were to take part in the resurrection. Mary was to express her faith and take her part by visitation to the place where the Saviour had lingered. Martha's part was manual. She was to roll away the stone." Will our urbane Bishop indulge a sincere inquirer after truth by answering the query: Did Jesus say to Martha, "Take ye away the stone?" and thus

enlighten, or disabuse, one who has not so understood that Scripture text. By granting the above request, he will confer a favor on  
A LAY WOMAN.

### ABOUT WOMEN.

—Miss Harriet E. Cushman has been appointed professor of Greek at Fargo College, Dak.

—One hundred and thirty-four white ladies growing upon a single stem were presented to Mrs. Julia Ward Howe at a reception in Ventura, Cal.

—Mrs. Harriet Bond has been appointed police matron at Oswego, N. Y.

—The junior editor of the *Woman's Journal*, Miss Alice Stone Blackwell, is enjoying her summer vacation on the shores of Lake Memphremagog, in company with Dr. and Mrs. Barrows, of the *Christian Register*, and a party of friends.

—Mrs. Robertson, of Muscogee, Indian Territory, is a Mt. Holyoke graduate, and the wife of a minister who has worked for forty-five years among the Creek Indians. She has translated the whole of the New Testament into the Creek language, besides many hymns.

—Miss Lillian Clarke, daughter of the late James Freeman Clarke, is said to be engaged on a portrait of her father, which is to be modeled after a picture of him sketched some years ago by the late William M. Hunt. Miss Clarke was one of Hunt's pupils.

—"The Athenium" is the home of the Milwaukee Woman's Club. It was built by a joint stock company of fifty women, believed to be the only organization of its kind in the world. The building is two stories high with a basement. The first story contains the club parlor, library and committee-room, while a large assembly-room, which is let by the company, occupies the second story.

—Miss Frances E. Willard, of Evanston, Ill., and Mrs. May Wright Sewall, of Indianapolis, Ind., president and corresponding secretary of the Women's National Council of the United States, purpose to secure in every leading city and town of the United States a "Woman's Council," made up of the presidents of all societies of women, having a headquarters of its own, with an office secretary, and entering unitedly upon such lines of work as all the women can agree upon.

—Miss Mary A. Greene, a young lady who received from Boston University in June last the degree of Bachelor of Laws magna cum laude, has just passed successfully the examination for admission to the bar of Suffolk County. Miss Greene was the only woman in her class at the law school, and graduated from the school with the highest rank ever attained by a woman student there. She intends to open an office in Boston in the fall.

### LOST IN SIGHT OF HOME.

A TRUE STORY.

BY BELLE V. CHISHOLM.

"ALWAYS be patient with Nellie, Ben," said the young bride's mother in bidding her new son good-bye. "Don't forget that she has given up everything and forsaken her father's house for your sake."

"God deal with me as I deal with her," was the young man's answer.

"Amen!" whispered Mrs. Hardy.

"How much she has sacrificed for me," thought Ben, as the train that was to carry them to their far-away prairie home moved off. "How tenderly I must care for the bird that I have taken from this warm home nest."

Ben was an intelligent young mechanic, with nothing but his two hands and good common-sense for a fortune; but with bright prospects for the coming years, he had turned his back upon his father's crowded workshop, and was now carrying his young wife to the new home he had selected in far northern Colorado.

How he worked that summer felling trees, rafting lumber and dressing it for the little house Nellie was to brighten. Nothing was too good for her, and the long, rainy days were all spent in carving dainties with which to adorn their little home. Though Nellie's thoughts often went back to the loved ones in the old Muskogean valley, for Ben's sake she kept back the rebellious tears, and went cheerfully about her household duties. Sometimes Ben would be a little exacting, and then Nellie's bright face would be clouded, and her usually sweet voice would ring out sharply; but these unhappy jars were rare, and when a tiny baby became an inmate of the home, Nellie resolved, away down deep in her heart, that the precious darling should never hear anything but kind words from his mother's lips.

One morning, when the new snow lay fresh and soft upon the ground, Nellie arose with a dull pain in her head—the result of a sleepless night—and Ben, who did not know the meaning of nerves, rallied her on her low spirits.

"I only wish that he had the care of Freddy for a few nights," Nellie said to herself, as the door closed after Ben. "If he only knew, he would have a little sympathy for me; and so she went on nursing her grievances and playing herself until she really believed that she was a very ill-used wife. While indulging in this state of feeling, Ben, who had forgotten the little trouble of the morning, came in, whistling cheerily, and sat down in the corner to season a new axe-handle.

"I do wish you would not whittle on the carpet, Ben," said the young wife, sharply. "It would keep one busy following you round with the broom." The tone was fretful, and there was a frown upon the face of the speaker as she tossed her sewing aside impatiently, and commenced a vigorous sweeping of the bright rug carpet.

"It is clean dirt, Nellie," returned Ben good-naturedly. "Mother was a famous housekeeper, but she allowed us little chances to whittle over her clean white floor at will." "No doubt your mother was a rare model, but one hates to be constantly reminded of the fact," snapped Nellie vindictively.

"Come, now, Nellie, you must be more generous. The shavings are like the old woman's grease, and will rub off when they get dry."

meal was over, Ben gathered up the wood he had left by the fire to dry, and taking his fretted saw, went out into the shed to work. He did not come in until the sun was low in the western sky, and then he drew on his rubber-boots and buttoned up his great-coat, preparatory to facing the keen, cutting wind that was blowing.

"I am off to attend Nelson's stock," he said, as he slammed the door behind him.

Nellie followed him to the door, but her proud lips refused to utter the words of reconciliation that trembled on her tongue.

Once Ben paused for a moment and cast a hasty glance in the direction of the snug little cabin that sheltered his wife and baby, but before she could make him a sign, he went on, plunging up and down over the gleaming snowdrifts. With an aching void in her heart the young wife went about her evening work, and then prepared the dainty tea with more than her usual care. When everything was neat and tidy, she lit the little lamp and took up her sewing—to wait. As night came on, a fearful storm swept down the valley from the north, and Nellie trembled when she thought of dear Ben breasting the storm alone.

By degrees the fierceness of the blizzard wore away, and then Nellie arose from her knees by the cradle, and proceeded to replenish the fire and give the finishing touches to the supper, which had grown cold. When an hour passed without Ben making his appearance, she grew anxious, and in a hopeless sort of a way put the untasted supper out of sight. Several times she ventured out and wandered far down the drifted lane, wringing her hands and calling piteously on Ben to come back.

While Nellie was peering out into the darkness, poor Ben was struggling bravely against the blinding storm that had overtaken him so suddenly. Becoming bewildered, he wandered forth like one in a dream, his shouts for help being drowned in the wilder, fiercer shrieks of the wind. Twice he passed his own little cottage where poor, frightened Nellie awaited his coming so anxiously, but his dimmed vision failed to catch the light from the little lamp which she had placed in the window to guide his wandering steps home-ward. Hoping to mitigate his suffering, he tore off the skirt of his coat to wrap about his head, but in spite of his efforts to protect himself, the fatal numbness crept slowly upon him, until at last, in sight of home, he lay down to die. With a wail for Nellie and the babe upon his frozen lips, he sank into that deep sleep that precedes ends in death.

If Nellie had only known that a few rods beyond her frozen form of her young husband was lying, she would not have turned back in despair when no Ben responded to her agonizing cry. Even at that late hour he might have been saved, for the life current was strong in him, and his warm heart was in turning to life. But the poor, broken-hearted wife knew nothing of all this; the helping hand was not reached out, and Ben slipped away from earth, with only God and the angels to catch his faint farewell.

When the long, tedious night was over, Nellie started forth in search of the missing one. Headless alike of the piercing cold or deep snowdrifts, she fought her way to the neighbors, and to them related her pitiful tale.

"Go back home, poor child, and I will get help to continue the search," said the kind farmer. "God willing, Ben will come back all right yet."

An hour later, in dumb agony, poor, broken-hearted Nellie watched the men carrying the stiff form of her noble young husband in at the open door. With burning eyes she saw them lay their heavy burden down, and then her overtaxed nerves gave way, and for a time she remained mercifully unconscious. But, oh! that bitter waking; for wake she did—God pity her!—waked to the remembrance that she was a widow.

The kindly neighbors prepared her dead for burial, and then once more honest Ben Payson journeyed to his childhood's home. Before, he had come to claim his bride, and the home-coming had been joyful; but this time he came in his coffin, and the young wife had exchanged her bridal robes for the garments of mourning. Instead of the gay company that had accompanied him before, a hearse was waiting at the station; and under the window where she stood a bride last year, Nellie watched them place the casket in which the bridegroom now lay, forever still.

The bitter memory of that last parting could not be effaced. Waking or sleeping, Ben's tragic end was before her, and the agonized look upon his frozen features will continue to haunt her through all the years to come.

Life is hard enough without the burden of forgotten words upon the soul. If Nellie had only known—but we never know when the parting words are spoken. "For after any heart-throb, any sentence, any good-by, God may write—Fare!"

### WORK EVERY ONE CAN DO.

Don't talk louder than your live. Hypocrites are poor witnesses. The first person to help is yourself; the next one is the nearest and most needy.

Help the lost sinner first; the weak Christian will get into heaven; help him afterward.

Invite the lost ones to service; do it by a kind word or letter, or any good way. Pray for them in private; speak of the meetings, praise them.

Cut and send clippings out of the paper; use your pen; quote apt passages of Scripture.

Introduce the unsaved to some one who will better tell them the way of salvation. Go with the inquirer to the altar or inquiry room. Ask them to your homes; talk and pray with them.

Help make every meeting you attend a good one. If you cannot sing, move your lips in harmony with the singing. In public service be brief, both in prayer and remarks. Live for Christ in your homes. This is the great need of today. Wash dishes, broil steak, make beds, sell calicos or silks like a Christian. Keep sweet, happy and hopeful. Be a walking sermon. Don't growl with your face. If you are sick, show what grace you can do. If you are in trouble, let a heaven-helped man can. If you are in trouble, let the world see in you the peace of God. Let love to God flow out from all your actions. Lead the children to Christ. Keep away from doubtful things, and thus help a brother.

### MORBUS SABBATICUS.

MORBUS Sabbaticus, or Sunday sickness, is a disease peculiar to church members. The attack comes on suddenly every Sunday. No symptoms are felt on Saturday night; the patient sleeps well and awakes feeling well; eats a hearty breakfast, but about church time the attack comes on and continues until the services are over for the morning. Then the patient feels easy and eats a hearty dinner. In the afternoon he feels much better, and is able to take a walk, talk about politics, and read the Sunday papers; he eats a hearty supper, but about church time he has another attack and stays at home. He retires early, sleeps well and wakes up Monday morning refreshed and able to go to work, and does not have any symptoms of the disease until the following Sunday. The peculiar features are as follows:

1. It always attacks members of the church.
2. It never makes its appearance except on the Sabbath.
3. The symptoms vary, but it never interferes with the sleep or appetite.
4. It never lasts more than twenty-four hours.
5. It generally attacks the head of the family.
6. No physician is ever called.
7. It always proves fatal in the end—to the soul.
8. No remedy is known for it except prayer.
9. Religion is the only antidote.
10. It is becoming fearfully prevalent, and is sweeping thousands every year prematurely to destruction. — *Selected*.

### The Little Folks.

#### THE MORNING-GLOEY SEED.

A LITTLE girl one day in the month of May dropped a morning-glory seed into a small hole in the ground, and said, "Now, Morning-glory Seed, hurry and grow, grow, grow, until you are a tall vine covered with pretty green leaves and lovely trumpet flowers."

But the earth was very dry, for there had been no rain for a long time; and the poor seed could not grow at all. So, after lying patiently in the small hole for nine long days and nine long nights, it said to the ground around it,

"O Ground, please give me a few drops of water to soften my hard brown coat, so that it may burst open and set free my two green seed-leaves, and then I can begin to be a vine!"

But the ground said, "I cannot unless the clouds hang lower."

So the seed called to the clouds: "O Clouds, please hang lower and let the rain come down and wet the ground around me, so that it may give me a few drops of water. Then will my hard brown coat grow softer and softer, until at last it can burst open and set free my two green seed-leaves, and I can begin to be a vine!"

But the clouds said, "The sun must hide first."

So the seed called to the sun: "O Sun, please hide for a little while, so that the clouds may hang lower, and the rain come down and wet the ground around me. Then will my hard brown coat grow softer and softer, until at last it can burst open and set free my two green seed-leaves, and I can begin to be a vine!"

"I will," said the sun; and he was gone in a flash.

Then the clouds began to hang lower and lower, and the rain began to fall faster and faster, and the ground began to get wetter and wetter, and the seed-coat began to grow softer and softer, until at last open it burst! And out came two bright green seed-leaves, and the morning-glory seed began to be a vine!

MARGARET EYTINGER, in *St. Nicholas*.

### PROFANITY.

SOME half dozen workmen from a well-known establishment have for the past two weeks been erecting a smoke stack for the building next to our office. Our ears have been compelled to listen to the most shocking profanity, used in their common conversation which has been carried on in very loud tones. We have no redress. Some of the time we have closed our windows and suffered with heat in preference to the blasphemy. The thought occurs to us at such a time, is there no way of reaching the hearts of such ones? Is there not some mission work needed right here in our city? Watching one of the number as he stands on a single plank sixty feet or more from the ground, it seems awful to think what might be the effect of a misstep; but the injury to his body would be as nothing compared to the terrible thought of his soul being ushered into eternity with such terrible blasphemy on his lips. It is awful to listen to, but oh, how terrible to be addicted to such language to such an extent that there is no realization of its awful wickedness and offensiveness to others!

### ABOUT MUSIC.

—Leopold Spielmann, aged five years, made his first public appearance as a pianist last month, in the Austrian capital, playing from memory a concerto of Haydn, sonatas by Beethoven, studies by Heller, etc.

—At the Musical Exposition in Bologna, one of the most precious exhibits is the cranium of the celebrated Donizetti; immediately after his death at Bergamo, April 8, 1848, two doctors obtained possession of it for dissection; it then passed into the hands of a grocer who had used it for a long time as a receptacle for his loose pennies; it finally disappeared altogether until discovered in a pile of rubbish by some one, who by dint of patient researches traced its history backwards and established its identity.

—Musicians take too little recreation, and above all too little physical exercise. Many diseases, both nervous and muscular, which come to pianists and organists, could be avoided by a reasonable attention to hygiene and outdoor exercise. A constant use of one set of muscles only, as the finger and wrist in practice, may lead to a decay of others, and partial paralysis is a very real danger to many students who neglect the obvious precautions dictated by common sense. Music as an art and science demands a more constant devotion in the matter of study than any other, but it is therefore imperative that the student should make haste slowly. *Festina lente* must ever be the motto of him who would achieve great results, and when all these results are placed in jeopardy by avoiding general exercise, we feel that the musician can well heed John Stuart Mill's advice, "to first be a healthy man."

—Count Zichy, the extraordinary pianist, says the *London News*, never plays in public except for charitable purposes, being not only of high family, but also possessed of ample means; and the singular and romantic facts with which his present extraordinary efficiency is connected insure him crowded audiences wherever he appears. Count Zichy has from childhood been a great lover of music, for which he had extraordinary natural gifts. As a youth he devoted himself to the study of the violin, on which he had already attained great proficiency, when a terrible accident while out shooting turned the course of his life. It was found necessary to amputate his right arm, and it would have appeared to most persons that with this all hopes of an active career in art must be abandoned. But the indomitable character of the young Hungarian nobly triumphed. In a year from the time of his recovery he had mastered the most extraordinary difficulties on the piano with his left hand, which remained to him, and now this one-handed pianist produces effects which, if the eyes were closed, would convince the hearer that he was listening to two, and even sometimes to four, hands upon the instrument. — *Selected*.

### OUR SUMMER HOME.

BY REV. R. W. ALLEN.

IN the old town of East Windsor, "beautifully situated," located midway between Hartford and Springfield, I am now spending a few weeks and the scenes of early years. Here the celebrated Jonathan Edwards was born; his father was the first minister of the town, where he preached the Gospel about fifty years. Many other distinguished men of the nation were born here, and here resided some of the ancestors of General Grant. I attended school services in the house of worship where I first heard the Gospel preached—how changed! That "sounding-board" over the pulpit—how many times I looked upon it, and my youthful imagination conceived how terrible the catastrophe should be if the minister; but it is now among the things that were. The square pews, in one of which I remember Sunday-school lessons, had been displaced for the modern church sittings, and the galleries where the boys sometimes exercised their playful propensities, much to the disturbance of the pious worshippers, had been removed. The two brass-viols had given place to an organ, and the audience room was very different and beautifully arranged for divine worship. I thought of the venerable pastor, the Rev. Shadrach Bartlett, who for fifty years ministered in holy things—an example of purity, right living, and faithful Gospel teaching; and of the large audience assembled for worship, most of whom I knew personally and recognized but one present who made a part of that audience.

We thought of some events of the past that produced considerable sensation. The ladies warmed their feet in church during the winter season by the use of "foot stoves," furnished with wood-burners leaving home, and replenished at noon from a large fire-place at a hotel near by. The time came when a large part of the people thought that prayer should be made for healing the church by the use of stoves, and the subject was introduced and discussed for some time, some earnestly contending that nothing of the kind was needed, that about seventy years past worship had been held there without stoves, and that they were unnecessary and would be a needless expense. Others contended that the comfort of the audience called for them, and the contention was not very temperate—not to say Christian. At last it was decided to introduce the stoves, and the first Sabbath after their introduction, but not being properly arranged, the house was filled with smoke; the minister could not well discharge his duties, and the hearers found it best to retire. Now a new resolution arose. Those opposed to the stoves said that the divine disapproval of them—the smoke demonstrated that the Lord was against stoves in the house of God. But the stoves being properly arranged and working well, soon convinced the people of their excellence for the comfort of the worshippers, and the long, unpleasant smoke contest ended.

Near the church stood the whipping-post, where many a culprit received punishment for offenses. I remember one who paid the penalty of the law for theft by stripes well laid on. Thus was the law of the Gospel administered in the same locality. The house where I am domiciled is almost one hundred and twenty years old, in good repair, and has been the home of three generations of the name of Allen. It has passed to a family of another name, and seems good for another century. The large side, wide-spreading trees furnish a delightful shade for these hot, sunny days. The farm is almost entirely productive, where vegetation thrives luxuriantly. Flocks of nearly all kinds abound, cows furnish milk, the cranberry, and berries for farm produce, pleasure riding. The air is pure, invigorating and refreshing. Surrounded with kind friends, who, though they do not see exactly alike politically—whether for Cleveland or Harrison for the next President, or for any particular phase of the tariff question—yet yet warm in affection, and united to make life pleasant and agreeable—such is the summer home of an old itinerant.

### HOW TO STUDY THE BIBLE.

Dr. A. J. F. Bohrendt, of Brooklyn, has been teaching his people the true method of Bible study. He is thus reported in the *New York Tribune*:







